

726 the warriors during this time. If any man broke the tabu he was obliged to
[834] confess, otherwise the raid would be unsuccessful.

[411] The most important weapons were the club (*i malungu*), the spear
(*moto*), the bow (*ndakai tchitchi*), and the sling (*i rambo*).

712 Fortified villages were built for defense on high points along the ridges
of limestone islands or at the summit of volcanic hills. On the limestone
islands such villages were protected by a series of walls made of unworked
stone which reinforced the natural fortifications and guarded all approaches
to the fort. On volcanic islands they were protected by a series of ramparts
of earth surmounted in times of war by fences of reeds. Some were sur-
rounded by a moat. Ruins of defense walls, house platforms, and earth works
may still be seen.

726 When nearing a village, the attacking party often sang a war chant.
Occasionally the raiders set fire to the village. On returning from a raid,
whether successful or not, the warriors took kava to the god house and pre-

727 sented it ceremonially to the priest. When victorious warriors returned to
their own village with slain or captured enemies, they called out the titles
of their weapons. All the men went to the chief's house and sang the song
of victory (*thimbi*), ending with a yell. Meanwhile the war gong was beaten
outside. If the leader or "strong man" of the enemy had been killed his head
[578] and penis were tied to a stick in front of the village or sent back to the
defeated village as a gross insult.

727 Then followed the feast of life (*i mburua ni mbula*), at which the bodies
(*mbakola*) of enemies were eaten. If the leader of the enemy had been
266 captured he was eaten. Other men and women were chosen because they were
soft, young, and fat. This war feast was the concrete expression of victory.

The bodies were eaten for revenge, to show the superiority of the conquerors
over the vanquished and to secure mana from the enemy. The bodies were
[252] steamed whole in a large earth oven (*lovo ni mbakola*), and pigs and vegetable
foods were also steamed for the feast. When all was ready the bodies were
cut up and all the food was placed in baskets and set down outside the god
house by the youngest men of the clan under the direction of the chief of
crops. The priest in the god house was informed that the feast was ready.
He presented it to the war god before the food was distributed. Special parts
were served to the chief. Informants did not know, however, which parts
these were. Each household took a share home, and the human flesh was con-
sumed by the whole village—men, women, and children.

After an unsuccessful raid a death feast (*i mburua ni mate*) was held.

431 A village might appease the anger of a chief or of another village over
● 728 some transgression, such as the stealing of a woman, by the ceremonial

presentation of a gift of atonement (*i sore*). The gift might be whales' teeth, land, or a woman. 431
728

The following war tale was told by Moto of Undu:

The Undu people were at war with Tokalau and Lomatchi. The strongest man from Lomatchi, called Tute, was leading the Tokalau and Lomatchi men. The Undu people said, "If you who are related to us spear us, why not also spear the Tokalau people?" Then Tute turned and speared the strongest of the Tokalau men. Before he speared him he said, "Taipiofoa" (I am going to be your enemy). All the rest of the men from Tokalau ran away. 726
539

RELIGION

CULT OF THE LAND PEOPLE

There was a marked difference between the beliefs and practices of the land people and the chiefs' group in Lau. The land people retained their beliefs and individuality in spite of the dominance of the immigrants. 173
184

The most detailed information regarding the beliefs of the land people was obtained on Kambara. The land people of Kambara formerly believed they originated from the *ngingia* tree. They were the fruit of the *ngingia* (*vua ni ngingia*) and it was their forefather (*vu*). When the missionaries came they made fun of the land people for believing they were the fruit of the *ngingia* tree because this tree bears no fruit, but the land people insisted they were the fruit or offspring of the tree. Natives say there is only one *ngingia* tree on Kambara. The tree is called by the title Vu (Forefather). It grows near the beach north of Undu, the stronghold of the land people. It is kept free of underbrush and the men of Undu still offer ceremonial food and kava there in times of distress. The rite was last performed a few years ago when a severe drought threatened the island food supply.

Mosesi, a very old informant who was born on the recently deserted island of Wangava, said that the Wangava land people, who are closely related to the Kambara land people, originated in the *ngingia* tree just as the Kambarans did.

The forefather of the Kambara land people is incarnated in the red shark (*nggio ndamundamu*). It is the *wangawangga ni vu* (canoe or vessel of the forefather). The red shark is the guardian of the land people. Its title is Tui Natakala or Ratu. A member of this group may not kill, harm, or eat it. The red shark is still propitiated by the land people with offerings on the beach or on a canoe at sea and its appearance is considered a good omen. 173
825

The red rooster (*toa kula*) is the emblem of the Kambara land people, and it symbolizes power and strength. Its title is Kula. Formerly the land people were forbidden to kill or eat it.

The following information regarding the origin of the land people was obtained on other islands visited. 173